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THE FUNERALL-SERMON OF Mr MILES PINCKENEY, *ALIAS* THOMAS CARRE

Confeſſour to the English Canoneſſes Regulars of the holly Order of *S.* Auguſtin eſtablished in Paris.

Preached to the ſayd Religious at his ſolemn Funeralls by his Succeſſour E. L.

K

AT PARIS,
BY VINCENT DU MOUTIER,
M. DC. LXXV.

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BRITISH
MUSEUM

TO THE TRVLY VENERABLE LADY ABBESSE

MARIE TREDWAY:

TO THE VERY REVERENDE MOTHER

DOROTHEE MOLINS;

And all the Religious daughters of Sion, the English Cannoneſſes Regulars of the holly Order of S. Auguſtin eſtablished in Paris.

MOST Hd LADY, VERY Rde MOTHER, & RELIGIOVS SISTERS.

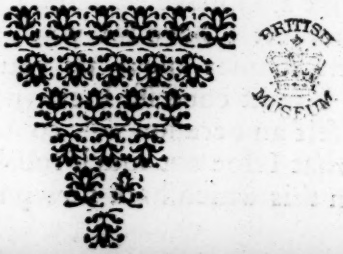
HAD I bin as ready to give the Publicke a teſtimony of my folly, as I was always willing the World might know how much I eſteeme & reſpect you, I would long ſince have found ſome meanes to have gott into Print; but, I thanke God, I never found my ſelf tranſported with that imagination; contrarywaiſe, I am perſwaded that had I experienced any kind of tickling cawſed by the conceipt of getting into the Preſſe, I should have choſen rather to have ſpett upon the thought, and ſo have kill'd that itch, then expoſed my ſelf to have bin ſcratcht in publicke. 'Tis upon this account, that as I moſt willingly Preface this sheet of paper to give a publicke teſtimony of the moſt cordiall eſteeme and reſpect I have for you, ſo am I not unwilling to lett the Reader know, 'tis you will needs trouble him with it. I muſt confeſſe I can not well imagin and frame to my ſelf an occaſion wch could more powerfully force me to what I doe not much relish, I mean appearing in Print, then this which hath now putt me upon it, the

making this little Memoriall of worthy Mr. Carre's deserts become the subject of a dutifull testimony of your Gratitude. To me (and I thinke other men are much of that humour) there is nothing so acceptable and pleasing as a Gratefull minde. 'Tis true that the rendring any services, or doing any favours out of a craving hope of being rewarded or even thanked for them, is indeed Trafike rather then Freindship, nevertheless there are few men who take satisfaction to see their kindeneſſe and freindship wholly lost, which yet are never more truly cast away, then when thrown upon an Vngratefull hart. This consideration easily excuseth to me your eagerneſſe for the publishing this paper; and I beleive will justify the same in the thoughts of others, who certainly, whatever they shall thinke of my Composition, will allow of your Intention.

tium post ficium est ficii sepulm.

As for this little discourse its being addres's'd to you, I thinke no body will much finde fault therewith, because it seemes very justly due to you, both upon the account of its Subject, and its Authour. Me thinkes it is a very equitable congruity to Dedicate to you an half-hower's discourse of that life, fourty years whereof had bin dedicated to your assistance and advantage. And for the Authour, there is much the same reason, becauſe, though he pretends not to his Predeceſſour's excellent qualities and endowments for your help and service, yet doth he (and hopes without offence) to an equality of good will and and best wishes, or, which is the same, to be, as that worthy person was, most entierly Yours in Jesvs-Christ.

E. L.



THE FVNERALL-SERMON OF Mr MILES PINCKENEY *ALIAS* THOMAS CARRE &c.

Viæ Sion lugent. Thren. 1. 4.
Syon in mourning.

WERE Love and Gratitude to be regulated by Ceremony, the ſolemnity of this day would putt an end to your juſt mourning, Religious Siſters. In the written law 30 days was the uſuall time for bewayling the deaths of great men, and freinds, as appears by the laſt chapter of Deuteronomie, and other paſſages of the ancient Teſtament. And in our dayes, alas! how many, after the laſt ſolemn ringing of the bells, ly as ſtill in the memory of their freinds, as they doe in the cold beds of their ſilent Graues! *periit memoria eorum cum ſonitu*: ſometimes their being thus ſuddainly forgotten is occaſioned by their own mean deſerts, but many times 'tis their misfortune to have ſo ungratefull freinds as to bury them in their Harts almoſt as ſoone as in the Earth, to whom we may with ſome kind of compaſſion appropriate the Epithet of the Royall Prophet, and call them *mortuos à corde*. But our worthy Deceaſed, whoſe ſolemn funeralls this Noble and freindly company is pleaſed this day to celebrate and honour; the worthy Deceaſed, I ſay, the world knows

Pſ. 9.

Pſ. 30.

was not ſo little deſerving in himſelf as to be immediatly forgotten ; and I dare aſſure the world not ſo unhappy in his freinds as to be buryed in oblivion as ſoone as layd in his Grave. I dare ſay the days of Mourning which you deſigne him will have no other meaſure then thoſe of your life, and the gratefull memory of Him will never dy in you, but with you: ſo that I thinke its needleſſe for me to uſe any other meanes to gaine your favorable attention, then to tell you that the ſubject of this little diſcourſe is ſome of the many of deceaſed Mr Carre's excellent qualities in himſelf, and goodneſſes to you, which as you now love to remember, ſo you will allwayes remember to love. I shall ſpeake but of ſome of his many excellent endowments, and that with all the breifty that is poſſible, both that the preſent Ceremony may not proue too tedious to thoſe his freinds who underſtand me, and that I may not prove intollerably importune to thoſe, to whom, becauſe they underſtand me not, I am, according to S. Paul's expreſſion a barbarian, *ero ei cui loquor barbarus*; and the Poet *barbarus his ego ſum quia non intelligor ulli*; and who, for want of underſtanding me, can not, as otherwaiſe they would, ſay *Amen* to the known truths I intend to inſiſt upon.

This was ſayd in order to the French who were preſent.

1. Cor. 14.

Ovid.

It hath bin a frequent conduct of allmighty God to foretell the eminent greatneſſe of ſome of his ſervants by very particular effects of his Providence and Grace, either at their birth, their calling, or their converſion. Thus Abraham being deſigned for the firſt father of the faithfull was miraculouſly call'd out of the land of Vr; was treated by allmighty God with a particular familiarity, bleſt with a miraculous iſſue, & the reſt. Moyſes was miraculouſly preſerved from perishing in the Nile; was miraculouſly brought up in Pharao's own Court, whilſt that proud and hard-harted King was contriving the totall extirpation of the innocent Iſraelites; and when call'd to his ſtrange Miſſion for conducting the children of Iſrael into the deſert, it was by the mira-

culous burning of a bush without consuming. S. John-Baptist being designed for the Precursour of CHRIST was sanctifyed in his Mother's womb, and his dumb father restored to his speech at his birth. And S. Paul being to be the great Apostle of Christianity was miraculously struck off his Persecutour's horse, and instructed by Christ himself in his devine Apostleship. And to come to my present subject, I thinke I may say something of this nature of our worthy Deceased. But mistake me not, Noble and Courteous Auditours, I doe not pretend to make exorbitant paralells between great Saints and Mr Carre; I can not forbear to professe my self too great an enimy to sordid flattery, and must owne Mr Carre too great a freind to a certain plain truth, and an honest uprightnesse, to use such hyperbolicall extravagancies upon his account. I must confesse my very worthy and much obliging freind was very unhappy to fall into such poor hands as mine to have his deserverd prayses sett forth; but yet it shall not be so very ill neither, and which I am confident he would have esteemed the basest of all pretended good-offices, I meane he shall not be flattered: and yet some thing of this nature may stand with truth, and I without any flattery may say, his Conversion had something of extraordinary, and thence inferre that God had intended him an Instrument of very much good. It was his misfortune to have spent his childhood and some part of his youth in a Church which hath unhappily divided herself from that Church which God had most graciously designed him to be a considerable member of, which he effected by bringing him to see a possest person exercised by a Roman-Catholike Priest: the poor possest gave such testimonies of his misfortune, that the sad truth was altogether unquestionable: and the wicked spirit's strange subjection to the Priest's commands was a great conviction that the sacred spirit of God must needs be in that Church, whose Pastours and Ministers could so command the wicked spirits of the

Devills, You know that, according to our Saviour's expreſſion, diſpoſſeſſing of Devills is done by the fingar
uc. 11. of God, *ſi in digito Dei ejicio Dæmonia*, now this fingar of God could not but point out to our deceaſed his true Church: and' twas very eaſy for him to know which was the true company of the faithfull by comparing what he had ſeen, with what Chriſt had fore-
Mar. 16. told, *ſigna autem eos qui crediderint hæc ſequentur, in nomine meo Dæmonia ejicient.* Nor can it be reaſonably objected that his youth made him foolishly Credulous; thoſe who were acquainted with his temper knew him to be farre from ſo weake an humour as to be eaſily impoſed upon; and his remembring that paſſage with much admiration even in his old age, is a ſtrong confirmation of the reaſonable proceeding of his youth. But this was only a ſigne and foretelling that God had deſigned him for ſome very particular Good, and that was to be yours, Religious ſiſters, whoſe Beginning, Proceeding, and Preſent condition owes very much to Mr Carre's Wiſdome and Labour, his Learning and Piety.

And to begin with his Wiſdome: As the Art of Gouerning is the greateſt of all Arts, ſo the greateſt of all morall vertues is neceſſary for its happy performance, I meane that great and univerſall vertue, call'd Prudence, or a practicall Wiſdome; 'Twas this vertue which ſtill lookes round about her, and is ſo neceſſary for Gouernours that the ſpirit of God (which alone knowes what we ought to pray for) made the great King Salo-
p. 9. mon petition for, *Da mihi ſedium tuarum aſſiſtricem ſapientiam ut mecum ſit, & mecum laboret.* Graunt me ô Lord! that the heavenly wiſdome which always waites at thy devine Throne, may never deſert me, but may always ſtand by me, inſpire and aſſiſt me in all my difficulties, and all my labours: a petition extreamely gratefull to the devine Majeſty, who therefor moſt copiouſly replenished his Royall Hart therewith, whom he had deſigned for a great and glorious King: and I

thinke

thinke we may with much truth say that the same God bestowed some measure of the same spirit upon Mr Carre whom he had designed for an undertaking which stood in much need of that assistance. I say nothing of his sharpe and peircing iudgment, his excellent good-sence, and admirable discernment. I passe over the great and constant assistance you always had of his wise advice and counseils in troublesome and pinching circumstances, which, I thinke, still proued so happy, as you hardly ever had reason to repent your having harkened thereunto. These and the like effects of his singular Wisdome I passe over, and will content my self to insist only on one. 'Twas a hard taske! for a private man, a stranger, one that neither had riches to purchase, nor yet such great alliance as might procure the credit which seemed necessary for the undertaking which Mr Carre had so couragiously ventured upon: so that if we reflect on the great and considerable Credit he had gained himself, I thinke it must needs be attributed to a singular Wisdome and discretion, which is a participation of that holly Spirit the wise Salomon so earnestly pray'd for, that he might be enabled for a worthy governing the people of God. Who knows not Mr Carre's particular credit with that Pious, Excellent Noble-man, whose Modesty will not allow me to name him, who may be known by that of the Joseph of our Nation, the common Father of the distressed poor English. 'Tis true, and I can not but acknowledg it, his Goodnesse is easily gain'd, he is of very facile accesse, and a man needs nothing to gaine his favour, but only to want his Protection: but yet the Credit our worthy Deceased had with him was very particular, and although he pretended nothing but the honour of being esteemed his faithfull poor servant, and look'd upon as one that might deserve his Protection both for his place and his person, yet was he honoured by him with a most particular esteeme, nay I dare add a Freindship, which he was pleased to give a signall testimony of

My Lord Abbot Montagu.

when he thought fitt to truſt him with what is moſt ſacred and moſt dear to us, the performance and execution of our laſt wills and Teſtaments. It is alſo very well known how conſiderable his Credit was with that great and famous man the late deceaſed Chancellour of France. It muſt needs be a very particular effect of God's Goodneſſe, and Mr Carre's wiſe Conduct that a good honeſt Prieſt, a private English-man, a poor Stranger should ſo ingratiate himſelf with that eminent perſon as to be treated by him with a moſt particular familiarity, when ſo many great and conſiderable perſons of the Kingdome eſteemed themſelves extreame happy in being only taken notice of by him. Our Deceaſed could upon occaſions haue ſpeedy Audience, and be treated with a moſt freindly kindneſſe, whilſt perſons of great note were forced to come frequently, waite long, and in the end hardly have one word according to their wish and deſire. This certainly was very much, but not all: our late Queen-Mother of pious and ſacred memory voutſafed not only moſt graciouſly to take notice of him, but further made appear that her Majeſty thought his concerns not unworthy of her appearing in them, and his perſon not unworthy of her Royall Protection. Thus we often read in holly Scripture that thoſe, whom Allmighty God intended for the aſſiſtance and releif of his afflicted people were by him ingratiated with the Gouernours and Princes of the places where they were, as Joſeph with Putiphar, and Pharao himſelf in Egypt for the releif of his old father Jacob with his Bretheren the Patriarchs; and the good Tobie, for the comfort of the Iſraelites in the Aſſyrian captivity, with the tryumphant Prince King Salmanaſar. What I haue now ſayd of Mr Carre, are truths which many know although with a kind of an unconcerned ſpeculation, but you, Religious Siſters, by a happy gainefull experience of the many favours, bounties, liberalities, and protections of the mentioned great perſons, which was Mr

Carre's maine endeavour, whoſe principall end was only to become inſtrumentall to your happineſſe, and as it were, the channell by which all the freinds he could make should diſcharge their bounties and favours upon you. I paſſe over the great Credit he had with many others of leſſer note, which yet proued very neceſſary for your eſtablishment and ſubſiſtance: the dreadfull civill warres both in England and this Kingdome, which cauſed a kind of an univerſall deſolation, were ſad circumſtances for the beginning of your Monaſtery: your freinds in England in an impoſſibility of ſuccouring you, and times in France ſo deplorable, that had not Mr Carre's Credit ſupplyed your neceſſities, you muſt have broke up almoſt as ſoone as you began to keepe houſe, and your Monaſtery muſt have ſunke in its very foundations.

But Mr Carre's Credit, which his wiſe Conduct had procured, was not beneficiall to you only; his induſtry, his paines, his labours for your advantage were ſo great and ſo many, that I dare not enter into all the particulars, they alone would take up much more time, then I dare allott my ſelf for the whole diſcourſe; I may tell you in short that all Mr Carre's life was a continuall ſeries of paines and labours for your good and advantage, and although it pleaſed God, for your good alſo, to bring him to a faire age, yet certainly the labours of his young days shortned his old ones, and the continuall tourmoiles of his life putt him into a fitt of a languishing ſickneſſe, which laſted above twelue years, and at length brought him to his Graue. Moyſes croſſed the red ſea but once, to lead the children of Iſrael into the Deſert, but Mr Carre croſſed our English ſeas 56 times, and that principally to bring you into this happy Solitude, this ſpiritual Deſert, where he conducted you for the ſpace of 40 years, & fed you with the heavenly Manna of the holly Sacraments, and pious Inſtructions in Solid Chriſtianity: but, to be as good as what I profeſſed of not extravagantly com-

paring him to great Saints, I am farre from pretending the ſtupendious and miraculous proceedings in the one which we read of the other. As our Deceaſed was never any pretender to Miracles, ſo neither doe I pretend to any upon his account, unleſſe we may, in ſome meaſure, ſay of this poor houſe what S. Auguſtin hath ſayd of Chriſtianity it ſelf, that the greateſt miracle which God wrought in order to the eſtabliſhing thereof was its eſtabliſhment. Once again, I ſay, I doe not pretend to any miracles, but yet I thinke this Monaſtery's eſtabliſhment had ſomething of particular Providence. *What?* for 4 or 5 perſons to come into a ſtrange Country to make a perpetuall ſettlement with ten piſtolls? The effect ſhew what the undertaking was in Mr Carre, but in an ordinary perſon, I know what it muſt needs have bin thought, eſpecially if there be any eſtabliſhing of Monaſteries, as well as building of Caſtles in the Air. But 'twas Mr Carre's laborious induſtry and induſtrious labours which made that a feaſible and glorious undertaking in him, which would have bin an abſurd and egregious folly in an other. God allmighty had not only enriched Mr Carre with many great Talents, he further beſtowed on him ſeverall Moas, many leſſer ſort of endowments, which all contributed to the compaſſing his great undertaking: we read in Exodus that the ſame God particularly inſpired Beſeleel and Ooliab with a knowledg and inſight into all ſorts of workes and contrivances which were neceſſary for the making and compleating of the Arke, which knowledges and Arts allmighty God calls his own devine ſpirit, *implevi eum ſpiritu Dei, ſapientiâ,* Ex. 31. *& intelligentiâ, & ſcientiâ in omni opere*: and I hope it will be no extravagancy in me to ſay ſomething of this nature of our Deceaſed: his perfect knowledg, admirable inſight, and excellent skill in bookes, painting, ſculpture, cutts in braſſe, and the like, were as well known, as they were very neceſſary, and ſeemed inſpired by God for compleating the great worke he had

ventured

ventured upon, the ſetting up this little ſpirituall Arke of Alliance, eſpecially conſidering the lamentable circumſtances of its beginning which I have hinted at. We may with much truth ſay of Mr Carre what S. Bernard ſayd in his admirable Funerall-Sermon upon the excellent and vertuous Monke Gerard, his Brother both in blood and Religion, *Nec in maximis tantùm, ſed & in minimis maximus erat*, he was not only excellent at great things, he was alſo admirable at little ones: and ſeeing S. Bernard tooke the paines to commend his Brother extreamely for his skill in Architecture, Husbandry, Gardens, Waters, nay even ſome of the meaneſt Mechanikes, I thinke we may with great reaſon give Mr Carre his due commendations for the liberall knowledges and ingenuous skills, which I have ſpoken of, particularly ſince employed for ſo commendable an end. 'Twas Mr Carre's particular inſight, knowledg, and skill in the things I have mentioned, joyned with his unſpeakable toyles, and indefatigable induſtry which ſtrangely concurr'd to the ſetling and carying on of this Monaſtery, ſo that I thinke we may very juſtly apply to him that of the Royall Prophet *in intellectibus manuum ſuarum deduxit eas*. His daily running about, his conſtant care and contrivances, his continuall labours, which very frequently tooke up the time even of reſt, and other neceſſary refreshments, principally contributed to getting theſe ſtones together, to the rayſing up of theſe walls, ſo that, in the well known impoſſible ſuppoſition that he could be forgotten by thoſe he hath ſo much deſerved of, and that theſe his gratefull children (I ſtill ſpeake in a wild and impoſſible ſuppoſition) could refuſe his memory their juſt acknowledgments, the ſtones would ſpeake, *ſi hæ tacuerint, lapides clamabunt*: ſo that in my opinion, Religious Siſters, we needed not to have bin ſo very ſollicitous what piththy Remembrance ſhould have bin written ouer his Grave: every ſtone will proue a ſtanding monument, and gratefull memory will read in

Serm. 26. in Cant.

Cæmentariis, fabris, agricolis, hortulanis, ſutoribus atque textoribus facile Magiſter erat. id. ibid.

Pſ. 77.

Lucæ 19.

every part of this building a glorious Epitaphe of Mr Carre's conſtant paines and continuall labours.

But yet the excellent qualities which I have heither-to lightly touched upon, were not the principall. We muſt looke upon his undertaking as twofold; he had two buildings to raiſe up, two howſes to eſtablih, a materiall, and a ſpirituall one: His endowments which I have mentioned, were very neceſſary for the one, but, in my opinion, not ſo very conſiderable but in as much as they related to the other: the firſt was but, as it were, the body of his deſign, which only ought to be eſteemed in order to the ſoule, which was the ſpirituall edifice he had to raiſe up, *Domum non manufactam..... quæ Domus eſtis vos*, to ſpeake in S. Paul's language, a houſe not raiſed up with hands, a ſpirituall houſe made up of your ſelves, Religious Siſters. This was Mr Carre's principall worke, this was his great Maſter-peice: for the effecting whereof Learning and Vertue were abſolutely and equally neceſſary, and were ſo conſpicuous in Mr Carre, that it will be a very eaſy taske for me to make good things ſo evident and ſo publick.

2. Cor. 5.
d. Hæbr. 3.

For his Learning you can produce convicting proofs, I meane your little Libraries, a great part whereof conſiſts in the products of his pious learning: The Meditations which he hath compiled for your dayly mentall-prayer, and ſpirituall employment, for your Retreats, Cloathings, Profeſſions, and what not? The many Miſcelaneous treatiſes, diſputations, explications, and inſtructions: the ſeverall workes of the Devout and truly Religious Thomas of Kempis which he hath made yours, by making them intelligible to you. Nay he was not content to employ his Learning for the ſpirituall good of your Houſe only, he farther engaged his pen for the honour and concerne of your whole Order, joyned with the learned P. Fronteau and writt a booke to maintain that admirable worke which reliſheth ſo devoutly to every ones guſt, the Imitation

of Christ, to have bin writt by Thomas of Kempis a Canon-Regular of the Order of S. Augustin: which undertaking prou'd so successfull that a favorable sentence was given for our Deceased his pretentions, and a peremptory prohibition for the printing of the sayd worke under his name, whom our adverse partie contended for, but in vaine. Besides your House and your Order, our whole Nation is beholding to him for the *Piety of Paris* composed by him: the devine booke of the *Love of God* severall of Cardinall de Richelieu's workes, the *Draught of Eternity*, and many others were by him taught to speake english for English-mens sakes. Not only your particular House, not only your whole Order, not only our whole Nation is beholding to him, he hath further well deserved of the whole Church of God by the severall workes he hath composed for the vindication of its sacred Faith against the mistaken zeale and false conceipts of some of her enimies.

Iugement contradictoire de Messieurs des Requestes du Palais au Parlement de Paris apres six Audiences le 12. Fevrier 1652.

His Vertue was nothing inferiour to his Learning: he most eminently deserved the title which we usually bestow upon a man we thinke deserves a syncere and cordiall commendation, and whom we call an Honest man: An encomium that founds but little, yet says very much: it meanes one that goes streight before him, a Candid, Syncere, Vpright man: a worthy member of human society, one that deserves to be trusted and confided in. A precious thing in this our Age, where there is so much cunning, intriguing, dissembling, double-dealing, and covert driuing on of private designes and interests, that 'tis almost as hard for an honest plainly-meaning man to finde an other to fix and rely upon, as it was for Archimedes to finde a place out of the world to sett his Engine upon, with which he pretended to have moved the Machine of the whole Vniverse: and yet the God of goodnesse and charity, for the entertaining thereof betwen man and man, would have them stand in need of their mutuall help and the assistance of each other, and there is hardly that man

ſo ſtored with temporall bleſſings as never ſtands in need of an others freindship, counſeil, or the like aſſiſtance. 'Tis upon this account that I dare ſay the English world had a conſiderable loſſe in Mr Carre, whoſe juſt proceedings, upright and honeſt behaviour were as well known as his name, men uſually putt them together, and the word was, HONEST Mr CARRE. The great dealings, the many emploiments, which the circumſtances he was in unavoydably putt him upon; the vaſt truſts and confidences our miſerable times occaſioned him to be tryed with, were excellent teſts of the Honeſt man I have ſpoken of, and who gave undeniable teſtimonies of his being ſuch, ſince in all theſe great and many occaſions no man was ever a looſer, except himſelf, who ſtill preferr'd to ſuffer, rather then an other should who had thought him fitt to be truſted and confided in. His advice and counſeils were of the ſame ſtraine with his Truſt, honeſt and upright: Worth, Truth, and Vertue were ſtill the meaſures of his proceedings, ſo that none came more diſſatisfied with him, then thoſe who deſired to be flattered by him. 'Twas the great maxime of his proceedings that Truth and honeſty would ſtill be juſtified, and beare up at laſt, however for a while trampled upon, ſo that his motto should have bin *Magna eſt Veritas & prævalet* Great is Truth and alwayes prevalent. This was his proceeding in order to thoſe who thought fitt to confide either their affaires to his conduct and truſt, or themſelves to his aduice and counſeils. Thoſe who ſtood in need of the aſſiſtance of his purſe were not more unhappy, and 'tis hard to ſay whether were greater his uprightneſſe and honeſty, or his compaſſion and charity: hardly ever any one craved it that was refuſed it, but many had the comfort of enjoying it, without the confuſion of begging it. When he had it not in money; his bookes, pictures, cloaths were ſold, any thing ſo the Poor were releived; and becauſe the promiſe of Chriſt of ſtill having Poor amongſt us hath of late

late years bin so plentifully fulfill'd, when his goods could not reach to help the needy, his Credit was to be employed for them, and principally with that Vertuous Noble-man I haue hinted at: he knows very well that although our Deceased had many occasions to trouble him for his Credit and Assistance, yet did he never more frequently importune him upon any account, then the releiving the Poor. Great comfort in order to our Deceased! especially if we may in any sort rely upon that passage of the Authour of that worke putt amongst those of S. Augustin, and intituled *sermones ad fratres in Eremo*; the sayd passage is the beginning of the 44. chapter, and runs in these termes; *numquam recordor me legisse malâ morte periisse illum qui libenter opera Charitatis vel pietatis exerceret.* I doe not remember ever to have read that a harty charitable man ever dyed a bad death and perished: and the reason he adds is, *multos habet intercessores*, he hath many to plead and intercede for him. 'Tis upon this account that I can not forbeare to professe what I was most pleased and satisfyed with at his Buriall. He had indeed the honour to be accompanied to his Graue by many persons of note, and severall of eminent quality. 'Twas a Civility equall to their Quality, very Great, and which chalengeth his freinds particular gratitude to be expresst in their due thankes and acknowledgments; but still the Goodnesse was theirs, *honor est in honorante.* 'Twas something to see the Corpse accompanied with great multitudes, and the Streets crowded with throungs of spectatours: but alas! some of these might be there out of mere Idlenesse, others by Chaunce, and some again out of Curiosity: but to heare severall of the Poor say; oh! he was a good man, he often releived me: he was truly charitable; we all loose a great freind, a common father: God reward him, God graunt him everlasting rest and

peace: that he may meet his Almes in heaven: that he may never want any thing in the next world, who ſo charitably releived ours in this. Oh! this a comfortable hearing; theſe are efficacious prayers for the Dead; theſe are powerfull Interceſſours with the Devine Juſtice for a poor ſinner, *habet multos Interceſſores. In die mala liberabit eum Dominus.* Pſ. 40.

But it may be, after you have ſeen ſo much compaſſion and tenderneſſe in his hart, you hardly expect to finde much fortitude and magnanimity in his ſoule; and ſo you might indeed, had he bin mollified by Nature, more then by Charity; but ſuch is the excellence of that vertue that she tempers our harts with ſo admirable a Meane, that we are at once hott and cold, ſoft and hard, ſweet and ſower, yeelding and ſtiff, complying and inexorable. 'Twas thus that Mr Carre was ſoft and compaſſionate for the neceſſities of the poor, whilſt he was reſolute and unshakable for uprightneſſe, juſtice, and truth: a great vertue in a perſon of his calling! Chriſtian fortitude, and Prieſtly magnanimity certainly is one of the moſt neceſſary vertues for perſons of our Profeſſion, becauſe there is nothing more ruinous to Chriſtian Piety then the baſe Compliance of Prieſts. Their Vnchriſtian Cowardlineſſe, their Vnprieſtly Lasheté not only occaſions, it incourages and authorizeth Vice. 'Twas the want of this Prieſtly vertue of couragiouſly ſtanding up for God's cauſe, when occaſion should requier, that made great Prophets apprehend their Miſſions, although immediatly ſent from God himſelf: hence that of Moyſes *quis ſum ego ut vadam ad Pharaonem, & educam filios Iſrael?* Who am I that shall dare ſpeake to Pharao to diſmiſſe the children of Iſrael? that of the Prophet Jeremy *A, a, a, Domine Deus, ecce, neſcio loqui, quia puer ego ſum.* A, a, a, my Lord and God! A fine Miſſionair to be ſent to thy people, poor child that I am who Exod. 3. Jer. 1.

can not ſpeake. But thoſe whom allmighty God deſigned for his ſervants, he ſtill ſtrengthned them with his devine aſſiſtance, and enabled them to withſtand the frownes and fierceſt lookes of their proud enimies. *Dixit Dominus ad Moyſen ecce conſtitui te Deum Pharaonis.* Moyſes, ſaith our Lord, be of good courage, I have made thee proud Pharao's God: and to the Prophet Jeremie *Ne timeas à facie eorum, quia ego tecum ſum ut eruam te dicit Dominus.* Fear them not, I'l ever ſtand hy thee, and protect thee, ſayth our Lord: or, as the Prophet Ezechiel expreſſeth it, *ecce dedi faciem tuam valentiorem faciebus eorum, & frontem tuam duriorem frontibus eorum.* I have given thee a face to outface their faces, which Tertullian calls a modeſt impudence, *honeſtâ impudentiâ veritatem annunciet nullius faciem reveritus.* The exact practiſe of our Deceaſed: when Truth, Juſtice, and Vprightneſſe were concerned, he fear'd no body; he never ſpared any, when there was a juſt occaſion of telling them *non licet tibi*; 'tis not lawfull for you, you muſt not. He hath upon occaſions ſpoken with ſo much Chriſtian libertie to perſons of very great quality, whoſe freindship he valued infinitely, and no leſſe ſtood in need of their favour and Protection, that had they not bin as conſiderable for their Vertue and Goodneſſe, as they were for their Power and Greatneſſe, he might have loſt his Freinds and Patrons, and ſacrificed his Satisfaction and Intereſt to Truth and Juſtice.

Exod. 9. Ier. 1. Ezech. 3. Marc. 6.

But time calls upon me to make an end, and ſo I will, having firſt ſayd one word concerning his Doctrine in order to the directing of you, Religious Siſters; and that was like the reſt of his proceedings, upright, ſyncere, ſolid, and Chriſtian: I thinke I may without any ſcandall or offence ſay, that he endeavoured to conduct you, as God doth the juſt man, *per vias rectas* by ſtreight ways, in the high

Sap. 10.

rode, and beaten path of Christianity. His great endeavour was, that Tertullian's excellent expression should be verified in you, *non magna loquimur, sed vivimus*: he much rather wisht that men should read great things in your actions, then heare them in your discourses: nay you know his constant labour was that you should rather doe little things without pretending to great ones, then pretend to great matters, and not practise smale things. Enfine his great principle was, that your Religious Perfection was to consist in a Christian vanquishing your passions, and overcomming your imperfections; in an assiduous and constant performance of your Religious duties; in a worthy, respectfull approaching to the holly sacraments: in a modelling your selves in some measure after the great Originall of all Saints and Predestinate CHRIST-JESUS, and that, by copying out, by your practise, some of the Christian vertues, which alone can make us like Christ, Patience, Humility, Meekenesse, Sweetnesse, Charity towards our Neighbour, together with a profound Esteeme, Respect, and Reverentiall Love of Allmighty God. These were the lessons and documents which he never ceased to inculcate to you, to settle and imprint in your mindes, at all seasons, all times, all occasions, *opportunè importunè*. 2. Tim. 4.

But I must conclude, and I thinke I may with S. Bernard's words in his funerall sermon which I have already spoken of: *Plango, primùm super mea ipsius plaga, atque hujus jactura Domus. Plango deinde super Pauperum necessitatibus, quorum..... pater erat. Plango certè & super universo statu nostri ordinis, nostræ Professionis, qui de tuo..... zelo, consilio, & exemplo robur non mediocre capiebat.* I lament, first for my own and this poor house's losse; next for that of the Poor who had a father in him; and lastly for our whole body which received no smale advantage from his harty zeale,

zeale, his ſolid advice, and his Preiſtly example. For my part I have reaſon to bewaile Mr Carre's death for my own ſake, becauſe his Kindeneſſe to me hath bin almoſt of the ſame durance with my ſelf. In my childehood he was pleaſed to charge himſelf with a care of me, and had an ey over me at my being but 8 years of age: he continued his Freindship towards me during the reſt of his life, and gave me moſt ſignall tokens therof by the truſt and confidence he putt in me in his declining years, and at his Death. For you, Religious Siſters, what a loſſe you have had in him, the world knows very well, but you your ſelves yet better. All the endeavours of his body and minde ſeemed to be only for your advantage: he ſeemed to live only for your good and aſſiſtance, and having moſt earneſtly recommended it to your and his noble Patron, as if then all had bin done, ſoon after he Dyed. He not only moſt hartily employed all he had, he employed himſelf alſo to the utmoſt of his power for your good and advantage. But not to run a new into a ſubject which I have by meer force broke out of, I will content my ſelf to tell you in short, that you have loſt in Mr Carre, a Freind, a Founder, a Father. For the Poor, they have loſt a zealous Advocat, and a Cordiall Patron. And for our Body, I mean the Paſtorall Hierarchicall Clergy of ye English Roman-Catholike Church it hath loſt a very worthy and excellent member, and ſuch as they have teſtified they would not have bin ashamed it should have bin their Head.

Libentiſſimè impendam, & ſuperimpendar ipſe. 2. Cor. 12.

But we are not come heither meerly to bewaile our loſſes in him, we are rather mett, ſome to exerciſe their Religious charity; others to make their Chriſtian returns for whatſoeuer he may have obliged them in; wherfor lett us all joyne our harts and vows with the Prieſt; lett us all meet in ſpirit at the foot of the Altar to make the dread Sacrifice truly

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Propitiatory for all our Deceased's oversights, imperfections, and faylings; (for, alas! who hath not some? or rather who hath not many?) Lett us all joyne to beseech, and obtain of the Devine Majesty that all worthy Mr Carre's charities, pieties, and goodnesses may now be gently showred down upon his own head in Eternall Glory: that all his Paines, Labours, and Toyles may be rewarded with everlasting Rest and Peace. Lett us all pray with holly Church *sit in pace locus eius*: that all his paines and labours in this world for you, Religious Sisters, may finde rest and peace in the next, *sit in pace locus ejus*: that all his labours and paines for rich and poor, gentle and simple, freinds and foes, for all, that all may be crown'd with Rest and Peace, *sit in pace loeus ejus. AMEN, AMEN.*

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